MANDALAY TO BHAMO

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INTERIOR OF JOSS HOUSE, BHAMO.

MANDALAY

TO

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PREFACE.

Many books have been written on Burma and yet for the tourist who travels from Mandalay to Bhamo, no one has exclusively catered for, and yet the trip is full of historical and other interests. Having been struck by the number of people who are continually travelling between Mandalay and Bhamo, and who see the defile and Bhamo and go away again knowing nothing of the country, I commenced collecting notes on the various places touched at on the way. Several people have been good enough to help me by adding to them, and these notes have eventually culminated in this little effort which I trust will tend to make the trip more interesting than it has heretofore been. I have endeavoured to make it as accurate as possible with the information available, but to err is human.

For some of the historical notes I am indebted to Mr. Taw Sein Ko, of Mandalay, and Captain G. H. M. Medd, of Bhamo.

TABLE OF DISTANCES BY RIVER.

Mandalay	to Myitkyina	450
,,	,, Bhamo	320
,,	,, Katha	224
,,	,, Thabeitkyin	92
,,	,, Myingyan	90
,,	,, Pakokku	125
,,	,, Pagan	145
,,	,, Yenangyaung	250
,,	,, Minbu	288
,,	,, Prome ..	397
,,	,, Henzada	512
,,	,, Dadaye	655
,,	,, Rangoon	708
Rangoon	to Bhamo	.. 1028
,,	,, Bassein	248
,,	,, Pakokku	583
,,	,, Yenangyaung	458
,,	,, Prome	311
,,	,, Homalin	.. 1008
Pakokku	to Monywa	.. 76
,,	,, Kalewa	230
,,	,, Mawleik	272
,,	,, Kindat	278
,,	,, Pantha	290
,,	,, Homalin	425
Myitkyina	to Confluence	30

HOW TO REACH MANDALAY.

Firstly it will be as well to review the different ways of getting to Mandalay. By far and away the most comfortable is by way of the River Irrawaddy on board one of the large steamers of the Irrawaddy Flotilla Company. If you have plenty of time to spare you can embark at Rangoon, and a trip of 9 days will see you in Mandalay or you can join the steamer at Prome, having come up from Rangoon by train during the night, this will give you 5 days on the river before reaching Mandalay. You pass the Yenangyaung Oil Fields, a sight worth seeing, and Pagan, with its thousands of Pagodas.

In a few years time no doubt you will be able to go by aeroplane from Rangoon to Mandalay, but just now the only other means of getting there, is by the railway. The best train to catch from Rangoon is the mid-day one. The country passed through is not interesting, being mostly paddy field, and after a night in the train you will probably be glad to reach Mandalay.

MANDALAY.

Having arrived by train after an 18 or 20 hours journey, according to which train you travelled by, you will no doubt wish to replenish the "inner man," in which case you will find a restaurant on the station platform, wherein you can obtain much that you require. Having done this and got your kit together, pay your coolies two annas a package for putting them in a gharry and proceed direct to the steamer. As you come out of the station the Dak Bungalow is on the left side of the road which faces you and is about 100 yards away, and a little further along is the hospital and further still the Court house. The railway bungalow is a little below the station on the left. The nearest way to the steamer from the station is down A road, and you pass the Irrawaddy Flotilla Company's Office on the way. The drive will take about 20 minutes. The coolies will demand 4 annas a package for putting your kit on board the steamer. Pay it and ask the butler of the steamer to show you your cabin. It will be as well for you to see the Chief Officer to make sure your cabin is correct though if you have booked your name will be on a card on the door. If you arrived by the early train 6-45 a.m. you have the day before you to see Mandalay in, which should be ample, as most of the sights of the town are now much discounted so far as European visitors are concerned by the prohibition lately put in force against the wearing of shoes in religious places. The best thing to do to see Mandalay is to get a gharry for the day, or you can obtain a taxi, or

EXPRESS STEAMER LEAVING MANDALAY.

there is a good tramway system, which radiates from the clock tower (Queen Victoria's Jubilee Memorial) in the centre of the town, where the fine Municipal Bazaars are situated.

One line runs to the shore, near the steamer ghauts, a distance of about 3 miles, another branch runs to the Arakan Pagoda, and another line to the Court House and Civil lines, passing the Railway station, Dak Bungalow and Hospital on the way.

The main things for the sightseer now are the Fort, the Palace, the Bazaar, and a drive round Mandalay Hill. This is not a guide to Mandalay, but perhaps a few notes on it will not be out of place. Mandalay was the last Burmese Capital. It was begun by King Mindon in 1857, and was occupied by him two years later. It is situated on a flat plain about 3 miles from the river. It is the Headquarters of the division and district. The town was originally built inside the Fort, but since British occupation the town has been built outside. Fort Dufferin, as it is called is about 1¼ miles sq. and is surrounded by a moat. The walls are 26 feet high and 24 feet thick. The Palace is situated inside this. The Upper Burma Club is near the Palace. The Palace has an interesting small Museum in one of the rooms. The British garrison and Military now occupy most of the ground inside the Fort. Near the Palace is the Nan Myin, a circular tower, 80 feet high which was erected by King Thibaw to enable him to conveniently view festival illuminations.

Mandalay has numerous pagodas, and a fine view of them and the surrounding country is obtained from the top of Mandalay Hill, which is 1000 feet high. This hill has numerous shrines and Pagodas built on it and probably because no one ever counted them, it is said there are 999 steps up the hill. The relics of Buddha lately discovered in Peshawar are to be placed in a shrine now being built on the top, east of the hill proper.

In A road is the Queen's Kyaung, erected by Queen Supyah between 1881 and 1885, in which are some excellent wood carvings, and ornamental panels with gold leaf on the walls.

Mandalay is noted for its silk, most of the raw silk comes from China through Bhamo and is woven in Mandalay. The best place to buy it is in the bazaar, though one need not necessarily pay the first price asked.

There is a good road to Amarapoora easily reached by taxi or other conveyances, where there is an old Joss House and the Saunder's Weaving Institute of Silk Industry.

There is a light Railway to Madaya, terminal not far from the bazaar.

MAYMYO.

There is a good motor road to Maymyo, which is 3481 feet above sea level. It is the Seat of Government during the hot weather, March to June.

The trip is well worth doing. The distance is about 40 miles and one can easily go there and back in the day in a taxi. Maymyo is called after Colonel May, a pioneer officer of the field force in 1885—1886.

RAILWAYS.

Mandalay is well served by railway, the main line running to Rangoon, 386 miles. The junction is at Myohaung, 3 miles away, from which one line runs to Maymyo, 34 miles, Goteik Gorge and Viaduct, a further 40 miles, and Lashio another 98 miles. The whole trip by rail from Mandalay to Lashio is well worth doing, the total distance is 175 miles. Some of the scenery is very fine. The trip will take about four days. The train from Maymyo to Lashio leaves at 8-00 a.m. reaching Lashio that evening.

Another line from Myohaung runs to Amarapoora, where there is a steamer ferry which connects with the railway on the opposite bank of the river for Myitkyina and Monywa, the latter the station for connecting with the Chindwin steamers. Mandalay is the terminal for the Flotilla Company's steamers from both Rangoon and Bhamo. Below the ghaut is the Company's dockyard and just above it is the Government dockyard.

Mandalay is more or less an university town, as the monks or phongyis come there from all parts of Burma for studying. Their numbers are estimated at about 7000 and they are continually coming and going.

All timber coming down the river in rafts is measured either at Mandalay itself or at Nandawgyoon, a small island where King Bodaw Paya resided temporarily, while the Mingun Bell was being cast.

ARAKAN-PAGODA.

The Arakan pagoda is the best known one in Mandalay. It contains the Arakan Image, called Mahamuni, which was cast by Chandra Suriya in 150 A.D. at Mahamuniset (Myohaung Township) in Arakan. This Image is made of brass and is ten feet high and weighs 40 tons. It was brought from Arakan in 1784 by the Burmese after their conquest of that country. They also brought some bronze figures which are to be found in the courtyard of the Arakan pagoda, they consist of two figures of men, three of lions and one of a three-headed elephant called Eravenna or Eravati, commonly known as "Eyawoon" which is the riding animal of Indra, the god of rain. The River Irrawaddy or Eravati is so called because it is supposed to flow out of one of the trunks of Indra's elephant.

The Arakan Image and the others were originally taken to Amarapoora, but were later removed to Mandalay.

These figures have figured as spoils of war many times. They possibly originally came from Cambodia. The Peguans took them from Ayuthia, the Capital of Siam, to Pegu in 1564. They were next taken to Arakan by the Arakanese in 1596 and from there they went to Burma in 1784. A large cannon composed of huge bars

of iron, beaten up into form, 30 feet long and 2½ feet diameter at the mouth, and of 10 inch calibre was also brought from Arakan to Amarapoora at the same time. This gun now stands in front of the Lily Throne Hall of the Palace. In 1884, 100 years after the images were brought from Arakan, the Pagoda was burnt, presaging a National Calamity. In November 1885, one year after, King Thibaw was dethroned.

Having seen your fill of Mandalay, it will be as well to make yourself comfortable on board the steamer which will take you to Bhamo. The Express steamer leaves Mandalay at day-light and the bazaar steamer at 7-00 A.M.

THE MINGUN PAGODA.

The first interesting object after leaving Mandalay is the Mingun Pagoda. This unfinished Pagoda is visible from Mandalay and is situated on the right bank about 6 miles or ¾ hours run up the river.

This Pagoda was built by King Bodaw Paya and it is said to be the largest mass of solid brickwork in the world. Its construction is said to have taken 5000 men 17 years, it was not completed and it was cracked by the earthquake of 1837. It is said that Bodaw Paya purposely left the Pagoda unfinished in order to prevent the fulfilment of a prophecy, according to which his dynasty must come to an end on the completion of the shrine. The Pagoda was built by forced labour and owing to the number of men that had to be employed, the

population were faced with serious consequences, as they could not attend to their own affairs, so in order to put a stop to the work being carried out a conspiracy was hatched among the priests which took the form of the prophecy, which had the desired effect.

After Bodaw Paya's unsuccessful effort to conquer Siam in 1785, he aspired to construct the largest shrine, the largest pair of griffins, the largest bell, and the largest tank in the Buddhist world. He finished the pair of griffins, which have now fallen into ruins and also the bell.

The height of the Pagoda is 162 feet, only 1/3 of the height intended, it is 450 feet square.

It is possible to climb up to the top of the Pagoda, from which you have a fine view of the river.

THE MINGUN BELL.

This bell is situated near to the Pagoda. It is the largest whole and hung bell in the world. It is not visible from the river. The Moscow bell is larger but is not whole and is on the ground. The bell is said to have been cast on an island opposite its present site, and floated into position on a raft made of bamboo and chatties, in a canal built for the purpose. The bell was cast by King Bodaw Paya about the same time as the building of the Pagoda.

The bell was originally erected on a wooden frame work, but this collapsed some years ago, and it is now hung on a strong iron frame which was made by the

MINGUN BELL.

Dalla Dockyard (I. F. C. Ltd.) and was erected by the late Mr. G. Hislop of Mandalay Dockyard in March 1896.

Its demensions are, weight 80 tons. Height 12 feet, Diameter at lip 16 feet 3 inches. Mandalay—Thabeitkyin Ferry Steamers call here regularly. Mandalay—Bhamo Express and Bazaar steamers occasionally stop here to allow passengers to see the bell when time permits.

If you want to see the bell and Pagoda you should make friends with the Captain, (do not call him skipper) and ask him to land you there for half an hour either on the upward trip or coming down, the latter generally being more convenient, though it mainly depends on what time is available.

Having left the Pagoda astern, the river is rather uninteresting for a few hours, bare limestone hills on the left, behind which, by the way, is the best wheat growing district in Burma and on the right in the far distance is the range of hills on which Maymyo and Mogok are situated.

A large village called Shenmaga is passed about 2½ hours from Mandalay. On the hill just before you reach it, is a rather imposing looking phongyi—kyaung, reminding one of a castle, and on the opposite bank are three hills which, with a little imagination might be taken for the pyramids. These are the Sagyin hills and it is from here that the alabaster is cut from which the images of Gaudama are made.

Another hour or two and the river narrows down and nearing Kyaukmyaung it becomes more interesting, the banks being covered with jungle.

KYAUKMYAUNG.

Kyaukmyaung should be reached by the Express steamer in about six hours, it is 62 miles from Mandalay, the bazaar steamer reaches there about 5 P.M., and stays the night, while the express pushes on after only staying a few minutes.

Kyaukmyaung means literally "Stone Canal," a canal having been made from Shwebo—Kyaukmyaung to enable King Alaung Paya or Alompra to come out in his royal barge to the river. This is not in existence now. It has a Telegraph and Post Office and it is connected by a good road with Shwebo, a distance of 14 miles. It is situated at the entrance to the 3rd defile. Do not forget that a river runs downstream and the right and left banks of a river are reckoned from its source.

Kyaukmyaung is famous for its pottery, especially the large pots (Sin-O) in use throughout Burma. These are made at the villages just before you actually reach Kyaukmyaung and generally hundreds of them are visible from the steamer. These large pots are made up into rafts and are floated down the river and sold at the various villages on the way. Their cost is about Rs. 4 at Kyaukmyaung. It is also a large drift wood collect-

ing station in the high water season, which is cut up into billets and shipped to Mandalay in country boats.

THE BATTLE OF KYAUKMYAUNG.

Kyaukmyaung is very famous in Burmese history and was the scene of the great battle between the fleets of the Burmese and the Peguans in 1754. In the large stretch of water below Kyaukmyaung one can picture the battle, the Burmans under Alaungpaya, numbering about 10,000 coming down the river in their hundreds of war-canoes to meet the Peguans in their's, the sounds of the drums and war-cries and shouts of the numerous combatants as they went to their deaths, the swimming ashore of hundreds only to be chased and eventually killed. Surely a better place for a "naval battle" on the Irrawaddy does not exist. In the year previous to this the Peguans had defeated the Burmans and a man called U Aung Zeya, afterwards known as Alaungpaya was given the chiefship of a village called Moksoegyon (Shwebo) 14 miles west of Kyaukmyaung. Arakan history claims Alaungpaya as a descendent of Arakan dynasty, the son of a chief Queen who ran away from Arakan owing to a political rebellion and resided at Shwebo and married the thugyi of Moksoegyon. Another account says he was of low extraction and another that he was a robber.

This man, while professing allegiance to the Peguans, secretly got together 69 followers, and build a strong stockade round his village. When this was finished he

set on and killed the fifty Peguans who were in the village as a garrison, and then further strengthened the stockade. He sent to the Peguan's General expressing his regret and sorrow that such a thing had happened, but this was only a ruse to gain time. Soon after, one thousand Peguans arrived, and were so surprised at the strength of the stockade that they decided to wait before attacking. In the early morning after their arrival Alaungpaya and 69 followers (historical known as Ye' baw Chauk Kyaik Ko,) (69 brave comrades) sallied out and completely routed them and pursued them for a couple of miles. (Autumn 1753). The Peguans returned to Ava, where they had a garrison of 3000 men, the General there however hearing that Alaungpaya was coming down the river with a large army, decided to retreat. This they did, and did not stop till they were safe back in Pegu again. Alaungpaya came down to Ava, but as the Peguans were returning (January 1854) he left a garrison in the fort and returned to Kyaukmyaung to wait them. He had collected by this time a large fleet and 10,000 men.

When the Peguans arrived off Ava they demanded th surrender of the fort, but the officer in charge declined to surrender, saying he would die first, so rather than waste time taking the fort, the Peguans pushed on to Kyaukmyaung, where they met Alaungpaya and his fleet.

It was a great conflict both on water and shore, but the Burmans under Alaungpaya eventually gained the day and the Peguans, hearing a rumour that the garrison from Ava were coming up in their rear, retreated and

EXPRESS STEAMER AT ANCHOR (NOTE BAMBOO BUOYS MARKING CHANNEL).

were utterly routed. The Burmans pursued them to Sinbyugyun. After this Alaungpaya proclaimed himself King and rapidly took Lower Burma from the Peguans. In 1760, having taken Mergui and Tenasserim from the Siamese he decided to take the Siamese Capital, but as he reached the vicinity he was taken ill. He decided to return to Moksoegyon, but he died within two days march of Martaban on May 15th, 1760. He did not complete his fiftieth year.

If you are on the bazaar steamer and staying the night, you might go out with a gun to try for jungle fowl or pigeon, if in season. There is a small cemetery near the bank where a few Europeans were buried, after the annexation. Some died of fever and others were killed while rounding up dacoits in 1886.

THIRD DEFILE.

After leaving Kyaukmyaung the steamer passes through the 3rd defile which is 46 miles long. The depth of this defile varies in the low water season from 6 feet, just below Male, at the upper end, the sand being deposited there, to about 8 fathoms (48 feet) near the corner just above Kabwet. In the high water season the river will at times rise about 40 feet at Thabeitkyin and the whirlpools are bad in a very high river, making steering difficult.

There are several villages on the banks of the defile, the ones about half way between Kyaukmyaung and Thabeitbyin being the most important.

KABWET is the name of the best known one. Some years ago coal was produced from mines situated about 6 miles from there, and several flats were loaded at the village.

A railway was laid down from the mine to the river. The mines were worked by Messrs. Harman and Company. Work ceased about 20 years ago. The village and others surrounding it are now mostly dependent on supplying firewood. The Irrawaddy Flotilla Company take a considerable amount of firewood from here and also a large trade is done by country-boats.

THI - HA - DAW.

This is the name of the small island with a golden Pagoda on it about twenty minutes run below Thabeitkyin. This Pagoda is said to be the only one in Burma built wholly of stone, brick being in general use.

It is said to be very ancient and to have been built by Thiri-Dama-Thawka-Mingyi, date unknown.

The present edifice is probably built over several smaller pagodas as was the usual custom, as the chief Phongyi told Anderson (1868) that the building was completed in 1818.

According to another record it was first repaired by King Alaung-Se-Thu 477 Burmese date, 1115 A.D. and lastly by one of the Kings of Amarapoora in 1785 A.D. (Bodaw Paya). It is noted for its tame fish which are said to feed from the pilgrims hands.

A melancholy interest attaches to this pagoda because King Singu-Min was dethroned and met with his death, as his visits to this shrine both on a mission of piety and pleasure were too frequent and prolonged. His successor was King Bodaw Paya who built the Mingun Pagoda. After Singu-Min's death, no Burmese King ever visited Thi-Ha-Daw again. The golden image of the Thi-Ha-Daw is now kept for safe custody, in the Shwekyimyin Pagoda, Mandalay. This island is said to rise and fall with the river, the reason given being that the island is artificial, having been built on a raft. Stones and rocks were dumped on a moored raft till the island was formed and the pagoda built on the top.

THABEITKYIN.

Thabeitkyin is reached after about three hours steaming from Kyaukmyaung by the express steamer, the bazaar steamer will generally arrive there about 8-30 A.M. It is 92 miles from Mandalay. In addition to the express and bazaar steamers each way weekly, there is a ferry to Mandalay twice a week each way. There is a telegraph and post office, also a hospital in charge of a Sub-Assistant-Surgeon.

There is a good Dak Bungalow, where messing can be obtained.

MOGOK AND RUBY MINES.

There is a good Motor road from Thabeitkyin to Mogok, where the Ruby Mines are situated, and cars,

Fords and others, can be obtained from the Mogok Transport and Trading Company, Limited. The trip to the Ruby Mines is well worth doing if only for the scenery. The surrounding country is full of big game, including elephants and rhino. Last year out of a total of 127 elephants killed in Burma 116 were killed in the Mogok district. In Burmese times the journey from Thabeitkyin to Mogok took about two weeks by bullock cart, and was not a too safe a way of travelling at that. It now takes about 4½ hours by Motor Car. There are Dak Bungalows at Mogok, Kyatpyin and Shwenyaungbin.

Mogok lies almost due east of Thabeitkyin nearly 60 miles distant. The road is about 15 feet wide and is cut on the side of the hills. The road rises gradually from Thabeitkyin to Kyatpyin, which is 4400 feet above sea level; it then dips down into Mogok, 3,800 feet above sea level, a little higher than Maymyo, which is 3481 feet. Meals can be obtained on the way at Shwenyaungbin. Mogok lies in a Circular valley, which appears to be the bed of an ancient lake. Precious stones of every conceivable colour are found at Mogok, except emeralds and diamonds.

During operations of the Ruby Mines Coy. stone and bronze implements belonging to a prehistoric age, have been discovered, which implies the habitation by human beings centuries ago.

Ruby Powder is one of the ingredients of the Indian elixer of life under the name of Yakut (Burmese Hmatsa).

SHAN WOMEN WASHING FOR RUBIES AT MOGOK.

It is generally assumed that the ruby mines were annexed by the Burmese under Branginoco (Bayin Naung) in the 16th century. This assumption fairly tallies with the statement contained in the Chinese annals that China lost that territory about 300 years ago. There is a legend concerning the Ruby Mines which is as follows:—

About the 1st century of the Christian era, a female Naga or serpent laid three eggs. Out of the first was born Pyu-Saw-Ti a king of Pagan. Out of the second came the Emperor of China and out of the third came the rubies of the Ruby Mines.

If you have a few days at your disposal and wish to see the Mines you can come down from Bhamo by Express steamer, get off at Thabeitkyin, go to Mogok and come down again in time to catch the down bazaar steamer, generally two days later. Before doing this it is advisable to see the Captain of the bazaar steamer and ascertain what time he expects to reach and leave Thabeitkyin on the way down.

MALE.

This village is reached after about 1½ hours run from Thabeitkyin by the express steamer. It is situated at the upper end of the 3rd defile. The river after this widens out and one becomes familiar with sandbanks or islands again, according to the state of the river.

In King Mindon's time it was a Tax-collecting station, taxes being levied on all boats and rafts passing down the river.

It is now a firewood and drift wood collecting station and of little importance. Male has some fame in Burmese ancient history. After the destruction of Tagaung in the early centuries of the Christian era the Royal Family founded an asylum here. It is also the birth place of Pyu-Saw-Ti, the second King of Pagan.

The village opposite Male is called Sabainago, from whence runs the road into the state of Momeik. The Bombay Burma Corporation have a bungalow there. In the high hills to the back of Sabainago is one of the few places in Burma where the rhinoceros is to be found. The hills are called the Shwe-U-Daung. The highest is 6300 feet. It is a Government reserve forest for both timber and game.

KYANHNYAT.

The next stopping place for the express steamer is Kyanhnyat. The bazaar steamer calls at a sandbank to supply bazaar to surrounding villages about 1½ hours after leaving Male.

Both bazaar steamer and express stay the night at Kyanhnyat. Good shooting can be had in the district, tiger being plentiful. Kyanhnyat is about 2 hours run from Male and 126 miles from Mandalay. It is a large firewood station. It has an imposing Pagoda with a battlement. This Pagoda is said to have been erected in the reign of King Bodaw Paya about 150 years ago. The battlement is comparatively modern, having been erected to prevent the bank from eroding and to make the Pagoda safe. Kyanhnyat was an important suburb

KYANHNYAT.

when Tagaung, the first Burmese Capital, was in its glory. A Captain Vaughan was murdered here in 1887. The story runs as follows:—

A road runs through the village which leads to the Mogok Ruby Mines. The wife of the Thugyi (headman) used to collect a four anna tax on each cart that went through the village. Captain Vaughan was stationed here with a few troops probably owing to dacoity. The British Government after the annexation stopped the tax on the carts and the Thugyi's wife put the blame for it on Vaughan, so she set about to get even with him. She told her husband that Vaughan was making love to her, but the Thugyi would not believe her, saying that he was a good man. But she persisted in her suggestions until at last one day when Vaughan and the Thugyi were talking together on the river bank, some women who had been batheing passed them and Vaughan remarked innocently that one of them (who happened to be the Thugyi's wife) was a fine looking woman. The Thugyi then decided that there must be something in his wife's suggestions and determined to kill Vaughan. That evening when Vaughan was returning from shooting with his dog he was set on by three men with dahs and killed. The dog went to the mess and his brother officers found his body shortly after. The Thugyi and the other two men were found, and hung in the village, various headmen from surrounding villages were made to witness the execution. The gallows were not allowed to be removed and may still be seen. A stone is erected at the spot where he was murdered and a stone is also over

his grave. These are only 10 minutes walk from the ghaut.

We are now out of the tropics and the dry zone, and in the cold weather, a cold Northerly breeze is generally experienced blowing straight down the river which for the next few hours is due North.

There is another fuel station about half an hour above Kyanhnyat called Mingone. There are also several stations below Tagaung where the bazaar steamer sometimes calls in for fuel.

An interesting legend exists telling how Kyanhnyat obtained its name. Its former name was Hkatakhon. Many years ago a Queen of Tagaung was discovered to have been unfaithful to her husband, the co-respondent being a Naga. She was accordingly put to death, and on her womb being opened, an embryo was found, which was human from head to waist, and a Naga from waist downwards. This was cut into two pieces, the upper or human half being buried under a tree at Tagaung. The Naga half they put into a box, pressing it down between two forks of cleft bamboo, and set it afloat on the river.

The people of Hkatakhon saw the box and salved it, and the town is now know as Kyanhnyat, because of the Naga they found pressed in the cleft bamboo.

TAGAUNG.

We are now approaching one of the historically most interesting places in Burma, Tagaung. I have found it extremely difficult to get any villagers to talk about it,

as they say that there are some very bad Nats there, who forbid them to talk about the place and should they do so, they will be visited by some dreaded disease. They have a Nat in a cage in the village.

About 1½ hours after leaving Kyanhnyat, if you keep a good look-out you may see on the right bank, two ancient white images of Buddha, near the water's edge. This probably marks the spot where the Northern Column, or Shan contingent of the Burmese army, returned, after the conquest of Arakan. They returned *via* Kendat, on the Chindwin River, and left some inscribed guns there in 1788.

Tagaung is reached after about 2½ hours run from Kyanhnyat and is 150 miles from Mandalay. It is the site of ancient Shan and Burmese Capitals. According to Harvey, Tagaung is the Tugma of Ptolemy.

The name Tagaung is derived from Hta-Kong, which in Shan means Drum Ferry, the Shans being the people who use the drums, which have a stand at one end. It served as a connecting link between the Shan States of Mogaung and Momeik and was an off-Shoot of the former.

Tagaung is said to have been founded in or about 800 B. C. by a colony of the Sakya tribes, who emigrated from Kapilavastu in Oudh. The Buddha was of this race, and it is thought that Buddhism was thus introduced into Northern Burma about 240 B.C. in the reign of Emperor Asoka.

According to tradition, the first Kingdom of Burma was established here by an Aryan fugitive, Prince Kan-

rajange. He and his brother Kanragagyi came over from Northern India in the early centuries before the Christian era. They were known as the big Khan and the small Khan. The big Khan Prince Kanragagyi founded his kingdom in Arakan. The city was destroyed about A. B. 107. Old Pagan being built on its site. Thirty seven kings are said to have reigned there. One might think that a look round the place now would prove interesting, but there is little to see, only the remains of walls and pagodas are now visible, but there is no doubt that some thirty feet below the surface of the present ground, many interesting relics remains buried, as were found at Thara-Kittara, near Prome, which dates back to B.C. 443 and which has been partly excavated. The Shwezigone Pagoda, near here, is said to have been built in the fifth century B.C. It is one of the pagodas where those interesting bricks, with the Buddha's image impressed on them, are to be found.

In 1767 Chinese forces from Yunnan, to the number of 50,000, invaded Burma. They were surrounded at a place called Chiboo in this district. The conflict lasted 3 days, and the carnage must have been great, as only 2,500 Chinese were taken as prisoners to the Capital. There is an interesting legend connected with Tagaung which is as follows:—

A LEGEND CONCERNING TAGAUNG.

Date 40 years after the death of Gaudama Buddha 503 B.C. King Thadonaganain being childless at the time of his accession adopted as his heir Prince Labaduha, the brother of his Queen. One day it was reported to

the King that a huge boar, 18 feet high, was devastating the land and the Prince was ordered to stop its ravages. The Prince marched out with armed forces and the boar fled south and sought refuge in the Shan country and to this day the place of its entry is known as Wetwun (boar entry). This is in the Shan State of Thonze North East of Mandalay, now known as Hsum Hsai. The chase continued and the animal crossed the Irrawaddy at a place called Wetmasut (boar not wet) without wetting itself, and it was not overtaken till it reached an island above Prome, now called Wettogyun (boar strike island) where it met its death. The Prince proceeded south and the lake where he washed his dagger after killing the boar came to be known as Wetthwese-In (now corrupted into Wetchi-In). After accomplishing his mission the prince decided not to return to Tagaung but to take up permanent residence in the Pyu country (Prome district) and acquire merit by leading the life of an ascetic hermit. One day while in the wood he was surprised to see a deer give birth to a female child and as the deer made off and left it he took it home with him. He named the child Bedayi. He did not know how to feed it, until putting his fingers in its mouth, he found they exuded milk and thus the baby was nourished and brought up. As she grew older the hermit used to send her out all day to get water from the river.

In the meanwhile soon after the Prince had left Tagaung the Queen had given birth to twin sons, both of whom were born blind, so the King ordered them to be put

to death, but the Queen hid them till they were 19 years old, when the King discovered them and again ordered them to be put to death. To save them from immediate death the Queen placed them on a raft with plenty of food and left them to drift down the Irrawaddy. Their raft caught in a tree at Sagaing (formerly known as Sit Kaing) and a Beeloo-ma (female devil) used to come and steal their food, till one day they caught her and were going to kill her when she promised to give them their sight. They let the raft go, taking her with them, and continued on down the river. The Beeloo-ma first administered some medicine at Sagu, which literally means the commencement of operations. They commenced to gain sight at Salin, the word itself signifies it. The two Princes were named Maha-Thambwa and Sula-Thambwa. When they came to Prome they saw a beautiful girl drawing water in a Gourd from the river and she took them to the hermit who after hearing their story concluded that they were his nephews, so he married the girl to the elder of the Princes. At this time a Queen was ruler of the Pyu country so he obtained a piece of land the size of a hide, from her. He cut the hide into strips and took as much land as was inside the strips of hide and built a city on it for the Prince and his bride. The son of Prince Maha-Thambwa and the girl brought up by the hermit, had three eyes, and to him is accredited the founding of the city of Tharekattara, which existed for 335 years.

After leaving Tagaung the river once more opens out

BAZAAR STEAMER TOWING FLAT.

and passes through rather low-lying land, leaving the hills to the left going up-stream. There are some rather peculiar shaped hills on the right, they are said to be of volcanic origin.

The flat and cleared country between Tagaung and Myadaung is said to have been the granary of the upper reaches of the Irrawaddy. It was completely devastated by bands of dacoits between 1786-1790 in the reign of King Bodawpaya. He failed to pay his army which was routed by the Siamese, so they formed themselves into bands of robbers and dacoits in order to recoup themselves.

TIGYAING.

The channel twists about considerably amongst islands till Tigyaing is reached some 2¾ hours from Tagaung. The bazaar steamer generally takes about 4 hours and she stays the night there. Tigyaing is quite a large centre of trade, and generally a good business is done on the bazaar steamer. There is usually a large crowd of villagers from all the surrounding villages, who come in mostly by country boat and sampans. It is their weekly event. The Express steamer only stays a few minutes to land and take on passengers, she carries no cargo for intermediate stations. Tigyaing is a pretty little place, situated on the right bank with hills in the background. It has a Telegraph and Post Office, and a hospital. The large village on the opposite bank is called Myadaung and sometimes when no ghaut is available at Tigyaing, the steamers put in there instead. Both villages have

small hills with Pagodas on them and from the top of either of them a very fine view of the river is obtainable, which will well repay you for the walk up the hill. At Tigyaing you can walk round the foot of the hill and round the back of it and into the village again.

There are plenty of peafowl in the district and occasionally one is brought along to the steamer for culinary purposes. They are very good eating. At Tigyaing, on hill with a golden Pagoda are the remains of an old Chinese Fort.

After leaving Tigyaing the right bank of the river is well defined, the left bank continues to be low and as there must be many square miles of good cleared country lying idle, one wonders why nothing is done to help to get more people on the land. The fact is that a good many of the villagers are employed in timber work, either rafting or in the jungle and as they earn good money they do not bother about getting more land under cultivation. A certain amount of paddy is grown in this district, but much more could be grown.

You have probably been wondering before getting this far where all this teak is that one hears so much about, well, we are coming to the teak country, and teak can now be seen in the hills on the right bank. The bazaar steamer makes two calls between Tigyaing and Inywa to supply their weekly needs to the villagers, a bar of soap and a packet of matches and a potatoe or onion or two etc. The Express steamer ignores these places and pushes on to Inywa.

INYWA.

Inywa, which is situated at the mouth of the Shweli river on the left bank, is about 2½ hours run from Tigyaing, there is Telegraph and Post Office on the opposite bank. The forests in the Shweli district are noted for their fine timber, which is mainly worked by the Bombay Burma Trading Corporation, Limited. Most of the palace in Mandalay was built of Shweli Teak, the pillars in the Hall of Audience being 130 feet high. The Shweli river runs south for a considerable distance, and at about 70 miles from Inywa, the Nameik river flows into it, the distance from Mogok being 40 miles. The tailings from the Ruby Mines run into the Nameik. Rafts of teak logs are made up at the mouth of the Shweli and are floated down to Mandalay and Rangoon.

Teak trees flower in September and are then easily distinguishable. They require good soil and do not grow in the dry zone. Green teak wood does not float, the trees are girdled and if left standing they take 3 dry seasons to dry, but if felled they take from four to five years to dry. The Government forest officers girdle the trees, which must be of certain size.

Trees are felled all the year round. They are dragged by elephants and buffaloes to the streams in the cold season, and floated down to the river in the rains.

A teak raft contains about 160 logs, each log averaging about one ton measurement, and weighing about 1¼ tons. A jungle wood raft contains about 150 logs and requires about 16,000 bamboos to float it.

THE WATER HYACINTH.

Floating on the river you may have noticed at times the water hyacinth or Beda Weed. The flower is of mauve colouring and it is similar in formation to the land hyacinth.

The plant orginates in the various streams in Upper Burma where it is allowed to grow unchecked.

When the river rises and floods these streams it breaks the weed from the bottoms and banks of the streams and as the river falls again out the weed comes into the river. In the high water season you may see a long thin line of it passing down the river on its way to the delta, where it makes another home and there it multiplies so prolifically and to such an extent as to impede navigation in the creeks by completely blocking them up.

So thick does it become in the Irrawaddy delta creeks that even powerful streamers have some considerable difficulty in getting through it.

To get rid of it, it appears to me, that the best way would be to stop it from getting into the river by placing a small boom across the mouth of the Upper Burma streams, there are not very many, and men could be employed there getting it out and destroying it.

It only comes out of these streams when the main river falls. In the low water gangs of men could work on the beds of these streams some of which are dry or nearly so.

It seems little use to spend money on clearing or trying to clear the delta creeks, while new weed is allowed to come down and take the place of that destroyed.

A BUNCH OF TEAK RAFTS—THE SKIPPER'S FRIENDS.

In New Zealand they keep the blackberry which is almost as bad a pest as the Beda Weed, in check by terming it a noxious weed, and under the Act, anyone with a noxious weed on his land gets fined.

Inspectors go round the country looking for them. The Act thus makes everyone do their bit in keeping the land clear of weeds. Most of the land where the Beda Weed flourishes in Upper Burma, is crown land, so I suppose that way of exterminating it would not work.

KATHA.

After a short stay at Inywa the express steamer proceeds on and follows the right bank of the river up to Katha, which is reached after a 2½ hours run. The bazaar steamer sometimes calls in at Yebok, an hour's run below Katha, for firewood. Both express and cargo steamers stay here for the night. On this reach one sees vast stretches of jungle which is full of pests in the shape of snakes, mosquitos and insects, and probably a considerable amount of "big game," elephants, tigers, etc. The yearly deathroll from snakebites in Burma is about 1,500 and mosquitos account for thousands in the form of malaria. The villagers in the jungle usually have a small cleared space in which they grow paddy, but if they would clear the jungle and keep it clear within a radius of a quarter of a mile they would probably be able to live with a great deal more comfort than they do at present, and with better health. These villagers have to make smoke smudges every evening

to keep the mosquitos and insects away from their cattle and themselves. Bamboo jungle is always malarious and always very bad with mosquitos, where the fronds join the trunk of the bamboo a little cup is formed, which fills with water, and it is in these that the mosquito breeds.

The fetish against the felling of trees is that the more trees that are felled the less rainfall.

Katha is 224 miles from Mandalay, it is on the right bank, and one is probably surprised to see the railway station right on the bank and along side the steamers ghaut. It is the terminal of a branch line which comes through a dip in the hills called the Pa-sut pass, from Naba, a station on the main Myitkyina-Sagaing railway. The distance to Naba is 14 miles and if one arrives in Katha early enough you can catch the train and go out to Naba, where there is a refreshment room (you can telephone for dinner at the station,) and come back the same evening, arriving at Katha at 8-45 P.M. It makes a nice little break in the trip, and one notes the different country the other side of the hills. The train carrying the Rangoon mail leaves at 5-40 P.M. connecting with the train from Myitkyina. The mails are due to arrive in Rangoon about 36 hours later. The train from Rangoon is due to arrive in Katha at 8-30 A.M. The time from Rangoon being about 39 hours. Ferry steamers from Bhamo connect with these trains daily. The steamer for Bhamo leaves shortly after the arrival of the train and arrives in Bhamo the following morning about

8-00 A.M. The ferry steamer from Bhamo leaves there at 7-30 A.M. and reaches Katha in time to catch the 5-40 P.M. train. Katha is 607 miles from Rangoon by rail. It is the headquarters of a district and has a good Club, Telegraph and Post Office, hospital with a Civil Surgeon, and Military Police. It is the headquarters of one of Messrs Steel Bros. teak forests and also of Messrs, Foucar and Company. The name Katha is corrupted from Ka-sa, a Kachin feast used to be held here annually in honour of Nats.

FOG

Some one has said that Katha is famous for fever and fogs, and I am not sure that it is at all a libel. Fog is prevalent both in the rainy season and cold weather from Tigyaing upwards, and is especially bad at Katha, owing to the low lying floodlands, and the hills at the back and lack of wind to move it. Fog is formed of aqueous vapour or minute globules of water, near the earth's surface caused by the cooling of the air below the dew point. Huxley distinguishes fog from cloud thus. "A fog is a cloud resting on the earth: a cloud is a fog floating high in the air." The fog in the cold season is a river fog, the water being warmer than the air. The fog in the rainy season is caused generally by the warmer rain or rain water from the streams mixing with the ice cold water of the melted snow in the river. It is especially noticable when the river is rising. It at times lasts till as late as noon before clearing. Another cause of fog in this district

is rain in the morning and then the warm sun on the land in the afternoon. This is more of a land fog or cloud which drifts out on the river in banks. In January and December from Tigyaing upwards there is almost a daily fog till 10 A.M. It is very dense and wet. I have seen fog as late as 11 A.M. in Mandalay, but that is very rare, it generally lifting long before that there. Fog frequently commences at dusk in the cold season, especially in the defile and Shwegu.

MODA.

After leaving Katha the river commences to take a wide turn to the right and the first place touched at, two hours after leaving there, is Moda, which is actually further north than Bhamo.

It was near here that the Government elephant Keddah was, some years ago, when they were supposed to have buried the elephants on an island which got washed away. It was here that an Irrawaddy steamer was captured just before the annexation, and another steamer just managed to get away. The vessel that was captured was the "Okpho." She had left Mandalay for Bhamo on November 9th 1885, arriving at Bhamo on November 13th. She left down again on the 19th and on the 20th, as she arrived at Moda she was rushed by 300 Burmese soldiers and the officers and crew were taken prisoners. The vessel that got away was the "Palow," which is still in service. The "Okpho" has been broken up. Moda is of little importance now,

FISHING NET ON A DUGOUT AT KYAUKGYI.

most of its people being employed in forest work or rafting.

From here on the river inclines to the south east and the hills are left well away in the distance, the river passing through low lying land and islands.

KYAUKGYI.

About 3 hours from Moda the bazaar steamer makes a call at Kyaukgyi to supply bazaar, the express steamer does not call here. There are a few Kachins living here and you may obtain your first glimpse of the picturesquely dressed Kachin women. The district supplies firewood for the Bhamo Katha ferry steamers, but there is little trade doing otherwise. An hour and a half from here in the bazaar steamer will put you to Shwegu which is in a fine open stretch of the river.

SHWEGU.

The express steamer will take about 5 hours from Katha to Shwegu. Shwegu is situated on the left bank of the river at the lower end of the 2nd Defile, and is 276 miles from Mandalay and 44 miles from Bhamo. It has a telegraph and post office, and hospital. It is famous for its pottery, they make small tea sets, and vases, which can be obtained very cheaply. They also make some rather good chatties. It is the rafting station for Messrs. Steel Bros. Its average rainfall is 62 inches. On walking through the village one is struck by the number of crotons which almost every house-hold have in their little gardens, also roses, and under the houses

one will see pots in the making, unbaked, etc. On walking through the village to the back and into the jungle you will see any amount of small teak trees, and there are also two very well kept phongyi kyaungs at the back of the village, which one might be excused in mistaking them for country residences.

FISH.

In the deep water about Shwegu and indeed right up into the defile, there are some very large fish, which are caught mostly by means of traps. Some of these large fish weigh as much as 4 Cwt. and are from 4 to 6 feet in length, they have rows of teeth set in like a shark's. It is these fish which make a habit of catching swimmers by the foot and drowning them, whereas it is an alligator which gets blamed for it. In a river like the Irrawaddy all sorts of fish are to be found ranging from porpoise to the so called flying fish which jumps out of the water and it seems to skim along on its tail.

The ways and means of catching fish adopted by the Burmans are quite numerous. The drift net, so common in about the delta, is never used up here. The idea of the drift net is to spread a long net across the river, suspended about 6 feet under water by wooden floats, and then drift down the river with the current and live in hopes of a fish running into the net. A steamer is always welcome as the sound of its paddles drive the fish into the net. Around the defile and in other parts of Upper Burma the method generally adopted is to fix some bamboos on to a dugout with a small net

attached, in slack water. The net is hauled up periodically and the fish, which are mostly small, gathered and salted and packed in baskets and shipped to Mandalay by steamer. There are several other ways of catching fish. You may have noticed places with several bamboos sticking out of the water, generally in a slack water place. On these bamboos is a float stuck in a notch attached to a line, on the end of which is a basket affair under the water so shaped that at the back of the basket the bait is placed and at the entrance are suspended a few lines with hooks on. The fish goes after the bait with his mouth open, gets hooked and makes off, basket and all (it is quite a light affair) the float falls off the bamboo and you may observe a Burman who has been calmly squatting and smoking on the bank, leisurely get into his canoe, paddle after the float and haul up the fish. One occasionally sees people fishing with a bamboo rod and a float but not very often. Indians one sees but seldom Burmans. Sometimes you will see a dugout floating down with a rod tied on the bow and the fisherman asleep.

The cutest way of catching fish is the way they operate at a village opposite Myinmu, below Mandalay. They have boards about 12 feet by 2 feet painted white and on a bright moonlight night these boards are placed along the side of a dugout, so as to effectually conceal it. The action of the moonlight on the water and the white board probably makes the fish think he ought to jump, which he does, and lands in the canoe. As it is wrong for a Buddhist to take life and as they evi-

dently are of a religious turn of mind at this village and as they require fish they cause the fish to commit suicide.

To the sceptical I would say, if you go down the river from Mandalay look out for the white hoards, which you will see lying on the bank in the day time. To the would be angler I would say that at the various stopping places, borrow the cook's fishing rod and line and try to see what you can catch from the steamer. Quite large fish are sometimes caught from the steamer.

The bazaar steamer will arrive at Shwegu in the afternoon or evening and stay the night, the express steamer generally arrives in the morning and only stays a few minutes, before proceeding on to Bhamo.

KYUNDAW (ROYAL ISLAND.)

After leaving Shwegu you pass an island on your left, this is Kyundaw. There is an annual festival held here on the sandbank, generally in March. It lasts about a week, and as many as 20,000 people sometimes visit it during that time.

The whole island is almost entirely covered with pagodas, the most famous of which, is the Shwe-Baw-Kyun Pagoda, which is said to have been founded by the Koung-Ton Sawbwa, to whom, when he was in search of an errant son there appeared above the island, a miraculous light. The date is unknown. There is an interesting group representing Gaudama's body surrounded by weeping disciples (Rahams).

IN THE SECOND DEFILE.

One of the sons of the 2nd Ming Emperor of China is buried in the island, having died on a pilgrimage.

The villagers on the island are descended from the men who built the pagodas.

The river now begins to narrow up till we get to the defile proper, which is about an hours run from Shwegu in the Express steamer. The village on the right bank just below the entrance is Naungmoh and it is from around here that the buoys for buoying the river with from Mandalay upwards are obtained.

SECOND DEFILE.

The best time to go through the defile is in the early morning as then you have a good prospect of seeing some wild life on the bank, in the shape of deer, monkeys and occasionally tiger. The express steamer always goes through in the middle of the day so that the chances of seeing anything in the animal line will be small, so do not be disappointed if you do not see any. The line cut in the jungle just at the narrows has become famous as the "elephant slide," where the elephants slide down to get a drink. In reality it is cleared to protect the telegraph line which just there crosses the defile. If your eyesight is good you may see the two wires. The length of the defile proper is about 4 miles, and the time taken to get through varies considerably according to the state of the river.

Just inside the entrance on the left bank is a small white pagoda in front of a cave, which is said to be full of bats.

A hermit is said to have lived in the cave and to have obtained his food from the village near by. Someone suggested that the villagers were glad when the hermit died, perhaps they were.

The pagoda was probably erected with the idea of warding off the evil spirits in the eddies just below, which at times are rather bad.

No doubt the raftsmen give it a salaam as they pass and hope for the best. The village just above is Zinbone, and this is the most southernmost point of the large bend in the river, and from here we proceed northward once more. A little lime-burning is done here.

There is a picturesque forest bungalow there, and the ferry steamers will call if required. If some enterprising person would start a boarding establishment there for the cold weather they should do very well I should think, if property advertised. String orchestra, and motor boat to meet steamers at Shwegu, etc., fishing rods and lines supplied.

As the steamer rounds the corner you may observe some notices in Burmese on Boards nailed to trees, and the curious may like to know that the interpretation of the inscription is the "Kangu Reserve" (Govt. reserved forest) which practically amounts to what they thought it was, "keep off the grass."

I do not propose to describe the scenery in the defile, beyond saying that it has its equivalent in the New Zealand sounds. It has to be seen to be appreciated.

The steamer gradually rounds the corner till the magnificent cliff stands out and we find our perception of

size is at fault. The generally accepted and estimated height of this cliff is 835 feet.

In the times of the Shan Kings, it is said that political prisoners used to be thrown off the top of the cliff into the river.

A legend concerning this cliff is given further on. A large quantity of arms of all descriptions were thrown into the defile here by the British after the disarmament of the Kachins. In the low water season, in January, soundings of 12½ fathoms (75 feet) have been made off the cliff, and higher up soundings of 18 fathoms (108 feet) have been made, so that it is not bottomless, as the Burmans would have it.

A little pagoda, called Let-saung-gan, on the rock at the foot of the cliff is connected with the legend, though the older and probably original pagoda is a little lower down and almost hidden, though it can just be seen from the steamer when in a certain position.

The height from the base of the pagoda to the water line is 97 feet, and the height of the pagoda is 14 feet, inclusive of its "htee" (umbrella) which is 2 feet 6 inches.

At one time there used to be a village opposite the cliff but so many wild aminals used the sandbank there as a watering place that the villagers shifted elsewhere.

A Commander of one of the Flotilla Company's steamer, had occasion to stay the night at the sandbank there with his steamer. In the middle of the night all the passengers and bazaar sellers besought him to go on owing to the large number of tigers, etc. about. In

the low water season, January and February the wreck of one of King Thibaw's steamers is visible near the upper end, right bank.

In 1883, two of the King's steamers were sent up from Mandalay with 550 Burmese and Shan troops to relieve Bhamo, which was then threatened by the Chinese. In attempting to go through the defile on a dark, wet night (there were no searchlights in those days) the vessels got in an eddy and ran up on the rocks.

The order had been given to run right through, and this was done, against the advice of the Burmese captains of the vessels.

These troops got ashore and made their camp on the top of the cliff. On first thoughts it seems rather an absurd place to go and camp, but on consideration, seeing that they were more or less between the " deep sea ' and the " other fellow " *i.e.* they did not know but what the Chinese were coming down the river to attack them and they did not know but what the rest of the Burmese army was coming up the river, in which case they would be punished for not going on to Bhamo. Being on top of the cliff they would have ample warning from either end, so really it was quite a good place to camp.

The little bay or bight at the upper narrows is known as Clauson's bight. During a high river in the early 80's Captain Clauson, in charge of a vessel called the "Kah-Byoo" got set into the bight, and was kept in there for three days, being unable to get out until another steamer was sent to his assistance. The best place to

ENTRANCE TO JOSS HOUSE PROPER, INSIDE THE WALLS.

view the defile from is the bridge of the steamer, on which passengers are allowed at the Captain's discretion.

SINKAN.

Half an hour after coming out the defile the bazaar steamer makes a call at a place called Sinkan, which is situated at the mouth of a Chaung or stream, down which Messrs. Steel Bros. bring their teak logs and one can see these logs in the process of being made up into rafts there. There are also a great number of bamboos floated down stream into the river. This stream runs well back into the hills which can be seen in the distance.

The river from here to Bhamo undergoes a change and we get back into the twisty channels amongst sandbanks and islands till Bhamo is reached.

BHAMO.

The time taken by the express steamer from Shwegu to Bhamo varies considerably, but is generally about 4¾ to 5 hours.

She usually arrives there about 4-00 P.M. and the bazaar steamer generally an hour or two before that. They both arrive in Bhamo the same day, that day and night being a red letter day in the Bhamo Week, as large numbers of villagers from surrounding villages come into Bhamo to do their weekly trading and shopping, a basket of paddy in exchange for a few bars of soap perhaps or a loongyi. Bhamo is situated on the left bank at the junction of the Taping river with the

Irrawaddy, and is about 13 miles from the lower end of the first defile. It is 320 miles from Mandalay and 1028 miles from Rangoon by river. The latitude is 24° 15′ N and longitude 97° 15′ E. It is 361 feet above sea level, and has an annual rainfall of 70 inches. The lowest temperature recorded is 38 F.

The present town is said to have been established in the 17th century. The Shan name of Bhamo is Man-Maw, the present name being a corruption. Man-maw means "potters or pot village" and this has been held to indicate either the occupation of its former inhabitants or its geographical situation, surrounded as it is by a rim of hills in every direction except where the mountains are pierced by the Irrawaddy. The time taken by the express steamer from Mandalay to Bhamo is three days, the bazaar steamer takes six days.

By rail and ferry steamer the trip from Rangoon can be done in 63 hours, or if the ferry steamer runs right through to Bhamo the same day she leaves Katha, 53 hours.

By rail and ferry from Bhamo to Rangoon the trip can be done in 47 hours.

The town is straggling and is built on a series of bunds. The military police barracks are at the Northern end of the town and the military barracks were situated at the Southern end, but they have nearly all been recently pulled down and re-erected in Maymyo. Bhamo is only 29 miles from China by the old road, which goes through Myothit, a village prettily situated at the foot of the hills on the Taping river, and also on a gold field.

It is 52 miles from China by the new road, which is metalled for 17 miles. There is a waterfall near the 17th mile and it is a pleasant spot for a picnic if you can obtain the means of getting out there in the shape of a Car, a gharry would take you most of the way, but 17 miles is a bit too far a pony.

This road passes through Momauk, and a walk of about a mile from there near the foot of the hills are some sulphur hot springs.

A gharry can take you to Momauk in about 1½ hours. As you start out on this road, known as the China Road, on your left you will see a large white bell pagoda. This is called the Thain-Daw-Gyi Pagoda, which claims to have been built in the time of Asoka 240 B.C. It was renewed by a Shan Sawbwa about 100 years ago and attained its present shape.

The steamer ghaut is generally at the foot of China Street and it is from here that the caravans for China start. You will see them loading the mules almost any morning. The traffic is nearly all done by mule transport, though a few caravans consist of bullocks. The average weight of a load is 160 lbs. in two packs of 80 lbs. each, which are made fast to a wooden pack saddle. Raw cotton which is brought up from the cotton district of Myingyan in pack bundles and cotton yarn or twist are the principal exports, kerosine oil, candles, nails, are the next principal items. The imports consist mostly of raw silk which comes some 7 weeks journey from various parts of the province of Szechuan, walnuts, jade, paving titles and orpiment, a mineral consisting of

sulphur and arsenic. Cigarettes are also imported. At the other end of China Street is situated the famous old joss house, which is said to be 150 years old having been built in the reign of King Kya Chan of Pekin. This is well worth seeing, and visitors can go in at will, and the old caretaker will look after one and burn a few joss sticks for you. There are several images of devils, etc., and a guardian at the inner entrance. Part of this joss house is used occasionally as a theatre, and part as a restaurant. It has withstood many seiges in the troublous times before the annexation.

The Post and Telegraph Offices, Court House, and Hospital are situated quite near to the river. The Jail which is a fair size, is situated past the military police lines to the North of the town.

The custom house which was established in 1904, is situated just off the China Road, and it is near here that the new hospital is to be built. The custom is not for collecting custom duty, but issues passes for goods which have paid duty in Rangoon and which are only passing through Burma, on their way to China. A rebate of about 7/8 of the duty is made. Bhamo is a free port, and no duty is levied on any goods entering from China. Duty on goods entering China from Bhamo pay their duty at Tengyueh, where the Chinese Maritime Customs have some officers stationed. In the 17th Century the British had a factory at "Old Bhamo" (below the present site). The Chinese call Bhamo "Singai" or the "New Market."

The first British Resident was appointed to Bhamo in 1869.

The highest river ever recorded at Bhamo was on August 16th, 1915. The gauge being 43′ 3″ and on June 10th, 1918 the gauge read 42′ 7″. Taking the lowest water gauge at 6 feet, this gives a total rise of 37½ feet. This can be taken as exceptional, the river not generally rising to a higher gauge than 36, or a total rise of about 30 feet.

About 3 miles from Bhamo, on the Taping river, is the site of the old Shan city of Sapenago, where numerous pagodas can be seen, now covered with jungle, also parts of the old walls and brick roads and the moat. Tradition says Sapenago was founded in the time of Gaudama Buddha.

Here also is the Shwekyina Pagoda, which is said to have been built in the year of religion 218, which makes it about 2000 years old.

In 1884, a Kachin Chief having gambled and lost a lot of money in Mogoung, and concluding that he had been cheated by the Shans and Burmans he called his followers together and set fire to Mogoung, and proceeded to do the same with all the surrounding villages. He came down the river on rafts with the intention of raiding Bhamo, but the Burmese seeing the villages on fire near Bhamo sent some troops out to meet him, and defeated him near the island of Kyungyi at the lower end of the first defile. Bhamo was attacked and taken by the Chinese in November 1885, under a man called Set Kyin, he drove out the Burmese troops and set fire to most of the

town. The Burmese, with the help of the Kachins retook the town shortly after, Set Kyin, the leader of the Chinese who were besieged in the joss house, committing suicide in the round gate-way. Bhamo was occupied by the British on December 28th, 1885.

The town was attacked in November 1886 by a mixed force of Chinese, Kachins and Shans. The attack took place at midnight, but was beaten off without difficulty.

Ava to Bhamo was first explored by Captain Hannay in the months from November to May 1835-1836.

The first steamer to do the trip from Mandalay to Bhamo was one belonging to the Burmese King Mindon with Captain Sladen on board. She left Mandalay on January 13th, 1868, reaching Bhamo on 21st, very good time considering the river in those days was not buoyed.

The hills to the East of Bhamo rise to 7860 feet.

Sinlumkaba is situated on these hills at a height of 6000 feet. It is a military police outpost. It is 26 miles from Bhamo. Its average rainfall is 175 inches, and in the rains is most of the time literally under a cloud. English fruit will grow there but as a rule does not ripen owing to the lack of sunshine. A political officer has his headquarters there, and there is a circuit house and forest bungalow.

The hills to the N.E. of Bhamo rise to 3034. The following legend is connected with these hills, and the cave with a cradle cut in the rock is said to be still in existence.

ANOTHER VIEW OF THE INTERIOR OF JOSS HOUSE, BHAMO.
(NOTE CHINESE COFFINS IN FOREGROUND.)

THE LEGEND OF PRINCE WILATHA.

At the extreme north of the town of Bhamo are the ruins of Sapenago concerning which the following legend is told.

Long ago when history began, Setku Min was King of Sapenago. Shan Chronicles state that the Setku Min dynasty reigned in Sapenago until 400 B.E. (1038 A.D.)

His wife was long childless and this was a source of great grief to him, until after many prayers and supplications to the spirits, she at length conceived. But when she was within two months of her time, the Koktha Min who lived up the Irrawaddy where Ayein-dama now is, invaded Sapenago territory and the Setku Min and his wife fled to the hills on the East of the first defile North of Bhamo, known as Wilatha (Now called Tein-paung).

For some time the Prince and his wife remained in hiding, but a Mintha discovered their retreat in a cave and informed the pursuers. The Koktha Min then sent a force to seize the fugitives. Setku Min surrendered himself and so succeeded in diverting the attention of the troops from his wife who escaped.

He was thrown into prison and in the meantime his wife was delivered of a son whom she called Wilatha after the name of the hill where she was hiding. (The cave still exists with a rough cradle cut into the rock inside). When the boy was seven years old he determined to search for his father and by the aid of the Nats was transported to Sapenago. He arrived there on the very day that had been fixed for his father's execution and met him on the way to the scaffold. He bowed down and

shewed his mother's ring and implored the executioner to let his father go and accept him in his stead. The gaoler refused to act without orders and took both father and son before Koktha Min. Wilatha refused to do homage and so diverted Koktha Min's rage upon himself. Koktha Min ordered the father to be set free and the son to be beheaded, but when the execution time came the headsman found that neither dah nor spear would harm the boy. He was therefore thrown into the river, but the crocodiles bore him up and lashed the water into such a foam that the executioners fled. The King then ordered him to be burnt and Wilatha was thrown into a fiery furnace, but in the midst appeared a lotus and seated on this, the prince escaped the flames. Elephants were then called out, but they refused to trample on him. As a last resource, Koktha Min ordered Wilatha to be taken to the top of the Nat-faced cliff (Nat-Myet-na-Taungdeik) in the second defile and from thence to be cast into the river and he himself went to see it done. When the party reached the summit the water raged furiously and a wild storm broke, while the solid earth shook, when Wilatha was cast from the brow of the cliff. Koktha Min was seized with fear and fled back to his palace but as he was about to enter it the earth gaped and he was swallowed up in the presence of his people and Setku Min reigned in his place. Meanwhile however a Naga had seized Wilatha as he fell from the cliff and saved him from death. The place where the Naga broke the Prince's fall is now marked by a Pagoda on a rock at the foot of the cliff, called Let-

SHWEKYINA PAGODA.

saung-gan which literally means, "catching hold by the hand."

WHAT TO DO AND SEE IN BHAMO.

If you have arrived by the bazaar steamer at 1.00 P.M. and you are returning by her, you will have 2½ days to spend in Bhamo. I would suggest the following programme. On the afternoon of your arrival confine yourself to a look around the town, go down China Street, note the Chinese architecture of the house and buy a few curios from some of the Chinese shops, there is not very much to be got in the way of curios, go over the Joss house, walk around the road which borders on the river till you come to the Fort and the military police lines, back along the centre road, note the Nat House at the back of the Forest Office, call at the club, see the papers and down into the town and make for Messrs. Kohn & Coy. View their curios, many of their bronzes are old, and see the Kachin and Chinese dresses, silk, etc.

By the time you have done all this it will probably be dark, so back to the steamer for dinner, and the "pictures" at the Victory Cinema in the evening. Next day early go through the bazaar, and take a walk out to the Thain-daw-gyi Pagoda and round through the Cantonment and military lines and back by the Post Office and Court House. Most of the barracks have been removed to Maymyo.

Make arrangements to drive out after breakfast to Momauk, to see the sulphur hot springs, take some

sandwiches and aerated waters or tea and spend the afternoon there under the foot of the hills. If you are keen on fishing, there is some to be had about two miles from Momauk, along the Sinlumkaba road in a small stream called the Namsari. Next day after breakfast, arrange for a gharry to take out some food and drinks to Nampha Chaungwa, persuade the Captain to let one of his servants go out and prepare it for you. Then drive out to the jail, get out and walk, turn sharp to the left along the jail garden and follow the road through a series of Shan Villages, to Sapenago, and the Shwekyina pagoda. The road diverges into a footpath which will bring you along the bank of the Taping till you come out into the road and meet your gharry at the village, where there is a little suspension bridge over a small creek. Make your picnic ground anywhere around here. If you can arrange for a canoe, go up the little stream, it is quite pretty and will bring you out into a lake, and the village of Nampha. You will find the Shan houses very tidy and clean and there is generally someone sitting under the house weaving cloth, and each village have their "prayers" hanging in the air. Some of the villagers are descended from Assamese prisoners. The walk through these villages is extremely pretty and should not be missed if one has time at their disposal.

If you are keen on treasure hunting, there is said to be plenty of it buried in and around Bhamo. There is said to be gold brick walled up in the wall of an old house in the hpongyi kyaung almost opposite the Irra-

OUTSIDE GATEWAY OF JOSS HOUSE, BHAMO.

waddy Flotilla Company's Office, and there are several other places but it is not wise to be caught treasure hunting, the Government keeping a fatherly eye on treasure trove and incidentally hunters.

There are many ruins within a day's journey of Bhamo, Kongton has stone walls visible now, and at Nga-soung-gyan, near Myazedi which is near the lower end of the 1st defile about 7 miles away and on the opposite bank, there are the remains of an old city or fort, probably of Shan origin.

Butterflies are numerous and several large ones are to be seen, and near Momauk, at the foot of the hills is a favourite place for them.

The Bhamo Gymkhana Club always welcomes strangers calling in and one can be put up as a temporary member if making a short stay. Bhamo has a dak bungalow and Circuit House, which are the only available places to stay at.

With plenty of time on your hands you might make the following trip.

BHAMO TO TENGYUEH.

The round trip can be done in about 16 days, *i.e.*, eight days going and seven or eight days coming back.

THE FOLLOWING IS A SUMMARY OF THE STAGES.

1st Stage.	Bhamo to Momauk	9 miles.
2nd Stage.	Momauk to Kulonghka, or Mao Tsao ti	21

3rd Stage.	Kulonghka, or Mao Tsao ti to Nawprayang or Pachiao Chai	15	,,
4th Stage.	Pachiao Chai to Manhsein	17	,,
5th Stage.	Manhsien to Hsiao-Sin-Kai	14	,,
6th Stage.	Hsiao-Sin-Kai to Kanai	16	,,
7th Stage.	Kanai to Chetao	20	,,
8th Stage.	Chetao to Tengyueh	25	,,
	Total	137	miles.

It is best to travel in a chair carried by Chinese coolies, or a pony, if a good one, but a chair is much the better method.

MULES, to carry stores on, can be obtained from Messrs. Kohn & Coy. or Nanak Chand, in Bhamo.

STORES are best packed in Kerosine Oil boxes with lids fitted.

Carry your kit in a valise or small suit case which is of no value. It is best to obtain your stores in Rangoon, Messrs. Barnett Bros. put up ones stores in suitable sizes for packing.

Chickens, eggs, bananas, and vegetables, can be bought on the route, also some meat and pork.

Water is ample on the route, but it must be boiled. It is best to take some bottles of beer for drinking.

Bungalows. There are bungalows at the end of each stage. Those in China have no furniture. A bed, chair, table and mosquito net should be carried.

Firewood can easily be obtained.

Passport. No passport is necessary, but the Deputy Commissioner, Bhamo, should be seen before leaving.

Inform the *British Consul,* Tehyueh, of your intended arrival and date, you can telegraph from Bhamo.

There is no trouble with regard to guns.

THE RUPEE (India) is valid and in current use up to Tengyueh.

It can always be changed into Chinese currency. If going beyond get a letter of credit on some firm in Tengyueh or Hsia-Kuan from their branch in Bhmo.

Take only *silver,* not notes.

Mosquito net is essential, as the valleys are very malarious.

EXPENSES. Mules from Messrs. Kohn & Coy. cost about Rs. 25 per mule. Chair with 3 coolies will cost about Rs. 80. These rates vary considerably and for the return journey you can probably get them for about half this amount. At each bungalow, about 4 annas to durwan for food and water carrying and tip of about 4 annas.

Chickens about 8—12 annas each.

The duty on mules levied at Lungchang Kai is about Rs. 1-4 per mule.

NOTES ON THE VARIOUS STAGES.

1ST STAGE. Bhamo to Momauk 9 miles.

This is best done in a gharry and takes about 1½—2 hours.

Mules and chairs will take about 3 hours.

The bungalow has furniture and crockery.

Two miles up the Sinlumkaba road, fishing can be obtained in a small river.

There are a few snipe to be had in the paddy fields.

2ND STAGE. Momauk to Kulonghka (called by Chinese Mao Tsao ti) 21 miles. Metalled road runs to the 17th milestone, and from here the mule track starts winding round and up the side of the hills through thick jungle.

Road crosses the Nantipet river about the 19th mile, where there is a good fishing.

Pass Kalichet bungalow at 21st mile and join Taping river about 25th mile.

Kulonghka bungalow has furniture and crockery, and is situated just above the Taping river.

3RD STAGE. Kulonghka or Mao Tsao ti to Pachiao Chai 15 miles.

The road is much the same as the 2nd Stage, a steep winding, rough track through thick jungle.

There is no bungalow at Pachiao Chai, but a bed can be put in the Military Police hut or outside on the verandah, or one can go on to Monghkonghka 3 miles further, where there is a hut.

4TH STAGE. Pachio Chai to Manhsien 17 miles.

Cross the frontier at Kulikha at the 51st milestone. just a bridge over a stream with a hut on the China side occupied by two China-men.

Road leaves the jungle about 55th milestone, and decends into the valley when the country opens out into paddy fields, Bungalow is fairly good and is situated in the village street. The Taping river is about 1½ mlies from the bungalow.

5TH STAGE. Manhsein to Hsiao-Sin-Kai 14 miles.

The track goes through wooded country in parts, but

is mostly across paddy fields. It is pretty good, easy, level going. Pass through Lungchang Kai in the afternoon and pay the mule tax of Rs. 1-4 per mule at the Chinese customs barrier. They always let travellers' baggage pass.

6TH STAGE. Hsiao-Sin-Kai to Kanai 16 miles.

Road runs down near the river about the 82nd mile, then away across paddy fields. Bad going, but level.

One passes many people working in the paddy fields and carrying loads along the track.

Buffaloes, pigs, duck, etc., in the paddy fields.

The hills are all bare, the valley narrows down about Kanai.

7TH STAGE. Kanai to Chetao 20 miles.

Easy going up the valley for the first 6 miles, then steep and very rough going along the side of the gorge, through which runs the Namti river.

The river looks fishable about 110th mile but doubt there is much in it to be caught.

The road opens out into the valley about the 110th mile.

The new road which avoids the gorge is hardly ever used by caravans as it climbs 3000 feet and is slightly longer.

8TH STAGE. Chetao to Tengyeuh 25 miles.

Good going for the first 12 miles.

After this, pretty stiff climbing up and down right away to Tengyueh.

TENGYUEH.

There is little of any value to buy in the way of curios or valuables in Tengyueh itself.

Jade is poor and expensive.

Amber fair and expensive.

One can buy any amount of pheasant skins, Amherst, silver and common, export of which from China is however forbidden.

SHOOTING. Jungle fowl and Bamboo partridge are frequently found feeding on or near the road.

Around Tengyueh are Amherst, and common pheasant and more rarely silver pheasant but they are not easy to shoot in any quantity, also woodcock.

FISHING. There are mahseer in the Nantipet river, and also the Taping. At Tengyueh they catch a small silver fish like a trout in large quantities by tickling them whilst bathing in the stream. They might take a bait but I fancy they live too much on the bottom to take a fly.

THE CLOSE SEASONS PRESCRIBED BY THE LOCAL GOVERNMENT ARE AS FOLLOWS.

GAME BIRDS.

All species of:—

Peafowl, Pheasant, Partridge, Jungle fowl and Woodcock.	1st March to 31st August.
Painted snipe	1st April to 30th September.
Duck and Teal	1st June to 15th October.
Quail	1st July to 30th September.
Plover and Lapwing	1st July to 31st August.

ANIMALS.

Females of bison, Females of buffalo, Females of rhinoceros.
Females of samber, Females of saing, Females of thamin, Females of hog-deer, Females of serow, Females of gooral, Females of mythun and male deer, if hornless or in velvet.
The whole year.

Males of thamin — 15th June to 30th November.
Males of hog-deer, Males of samber, Males and Females of gyi — 15th June to 15th October.
Immature males of bison, Immature males of saing
The whole year.

NOTES FOR GUIDANCE OF LICENCEE

ELEPHANTS MAY NOT BE KILLED OR INJURED EXCEPT

(a). in defence of the person.

(b). when an elephant is found injuring houses or cultivation, or upon, or in the immediate vicincy of, any main public road or any railway or canal or:

(c). as permitted by a licence granted under the Elephants Preservation Act, 1878. An elephant license costs Rs. 50/- per elephant for a resident of Burma, and Rs. 300/- for a non-resident. The holder of an elephant license gets a game license free of charge.

No game whatsoever may be hunted in a Forest Reserve without a licence.

The following "protected game" viz, rhinoceros, buffalo, bison, mythun, saing, serow, and gooral, may not

be hunted without a licence whether inside or outside a Forest Reserve and whether with or without a licence:—

BIRDS.

Jay, bluebird, minivet, oriole, sunbird, flower-pecker, pitta, broadbill, wood-pecker, barbet, roller, bee-eater, tern, kingfisher, heron, egret, bittern, night-jar, owl, crane, stork, hornbill, hoopoe, kingcrow.